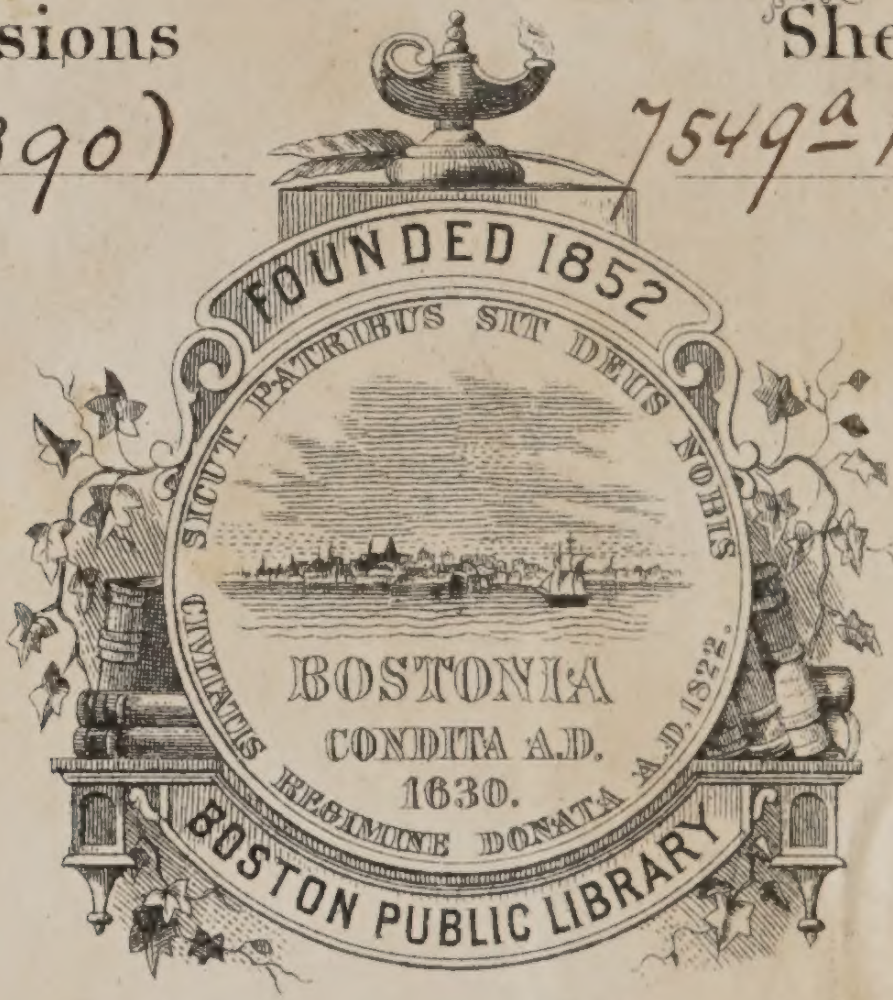
BOSTON PUBLIC LIBRARY
3 9999 08632 441 3
7089

Accessions
(37390)

Shelf
7549a 14



Received. Mar. 31, 1892

THE

DISCIPLINE

OF THE

WESLEYAN METHODIST CONNECTION

OF AMERICA.

BOSTON:

PUBLISHED BY O. SCOTT,

FOR THE WESLEYAN METHODIST CONNECTION.

J. B. Hall, Printer.

1843.

THE

DISCIPLINE

OF THE

WESLEYAN METHODIST CONNECTION

OF AMERICA.

BOSTON:

PUBLISHED BY O. SCOTT,

FOR THE WESLEYAN METHODIST CONNECTION.

J. B. Hall, Printer.

1843.

ADVERTISEMENT.

THIS Discipline was adopted and ordered to be published, at a large Convention of Wesleyan Methodists, held in Utica, N. Y., May 31, 1843. At the same time and place, the Wesleyan Connection of America was organized, containing, at the time of its organization, about one hundred and seventy preachers, and from six to eight thousand members.

It is not presumed that the Wesleyan Discipline is *perfect*, but it is believed to be better than any other extant; and it will doubtless be better still, when it shall have passed the ordeal of the first General Conference of the Wesleyan Methodist Connection. To mature and carry out, in all their minutiæ, the great and glorious principles which our Discipline embodies, will, necessarily, be a work of time.

PUBLISHER.

Boston, July 17, 1843.

ROLL OF MEMBERS OF THE UTICA CONVENTION.

MASSACHUSETTS. *Boston.*—O. Scott, Jotham Horton. *Andover.*—Luther Lee, Daniel Saunders. *Lowell.*—Asa Hall, A. W. Moulton, J. Kimball, A. T. Nute, L. Huntress. *Leyden.*—J. Tate, B. N. Bullock. *Boston.*—J. K. Wellman. *Lynn.* A. Lummus. *Goshen.*—W. Willcutt. *Hadley.*—E. S. Potter. *Rockport.*—C. O. Towne. *Hawley.*—W. King. *Brewster.*—E. D. Bailey. *Charlemont.*—E. D. Hawkes. *Duxbury.*—A. Josselyn. *Sheffield.*—O. Smith. *Springfield.*—R. Elmer. ——. Elisha Bailey.

NEW YORK. *New York City.*—L. R. Sunderland, Wm. Braine, J. J. Braine, G. F. Needham, D. Harris, J. Timberman. *Utica.*—Geo. Pegler, Jas. Brown, H. Newland, J. Cunningham, H. Bushnell, W. C. Rogers, D. Donaldsons, A. Hanna, J. Wrattan, J. Lindley, J. P. Swift, Geo. Batsford, J. Miller, Wesley Bailey, Wm. G. Miller. *Richfield.*—N. J. Aplin. *Tyre.* J. Beadle. *Columbia.*—W. D. Armstrong. *Clay.*—A. Fellows, J. Adams. *Rome.*—G. Stedman, N. Shepherd. *Fulton.*—C. G. Case. *Syracuse.*—H. J. Fritcher, A. Hughes, M. Merrick, Wm. Wescott, C. Merrick, S. F. Green, E. Hunt, John Con-

rad. *Buffalo.*—S. Burton. *Preble.*—H. North, Nathl. Goodwin, B. C. Cooper. *Athol.*—S. H. Foster. *Hopewell.*—H. Gregory. *Canandaigua.*—H. Terry. *Onondaga.*—W. Clark. *Lockport.*—T. Hall. *Winfield.*—O. Goff. *Pen Yan.*—A. Bridgman, A. Bigelow, R. Bennett. *Camden.*—Lyman Stedman, Wm. S. Tuttle. *Royalston.*—J. Sibley, A. Warren. *Seneca Falls.*—W. Fox. *Durham.*—I. Hubbard. *Yates.*—I. Swan. *Little Falls.*—N. Tryon. *Porter.*—S. Salsbury. *Sing Sing.*—J. Dungy. *Fowler.*—M. Mitchell. *De Kalb.*—T. Spafford. *De Witt.*—E. J. Ward, A. Harrower. *Mexico.*—A. S. Wing. *West Chazy.*—H. McKee. *Pierpont.*—William W. Stirriker. *Cazenovia.*—Philo Ferris. *Manlius.*—D. Northup. *Granger.*—J. Watson. *Rossie.*—W. Burt, H. Burt. *Poughkeepsie.*—J. H. Tucker. *Eaton.*—B. F. Morse, Thomas Sims. *Lisbon.*—L. King, Edw. Gould. *Freetown.*—L. D. Tanner. *Pomfret.*—O. Moore, S. Baird. *Portland.*—Wm. Weeks. ———.—S. Shafford. ———.—M. Mitchell. *Newburg.*—S. C. Griffing. *Bath.*—P. Norris. *Augusta.*—S. Kies. *Frankfort.*—J. P. Weaver, H. Coolidge. *Thorning.*—H. H. Johnson. *Brockett Bridge.*—F. Wesley. *Vernon.*—L. Eastman. *Litchfield.*—J. Raymond. *Solon.*—A. Wyer. *Rochester.*—D. Richards. *Howled.*—J. Kitchell. *Howard.*—S. Hall. *Wheeler.*—A. DeLap. *Lockport.*—

H. Norton. *Groton.*—E. P. Rowe. *Fulton.*—B. F. Bradford. *Middlebury.*—A. Hayward. *LeRoy.*—R. Randolph, R. Pennell. *Onondaga.*—E. Clark. *Lafayette.*—C. L. Webb.

PENNSYLVANIA. *Pittsburg.*—Edward Smith. *Alleghany.*—J. Jones. *Philadelphia.*—G. W. West, D. Young. *Camptown.*—J. G. Palmer, H. McKinney.

OHIO. *Troy.*—R. McMurdy. *Cleaveland.*—N. Bond, J. H. Gorham.

VERMONT. *Pawlet.*—Cyrus Prindle. *Poultney.*—Lyman Prindle. *Bridgeport.*—E. G. Drake. *Mount Tabor.*—B. Shaw.

CONNECTICUT. *Killingly.*—Geo. May. *Eastford.*—A. Latham. *Tolland.*—C. W. Moore. *Stratford.*—S. Biers.

RHODE ISLAND. *Providence.*—L. C. Matlack, P. R. Sawyer, S. R. Jackson.

NEW-HAMPSHIRE. *Newington.*—J. W. Wiggin.

MICHIGAN. *Nankin.*—Marcus Swift. *Granlane.*—W. M. Sullivan.

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.

Resolved, That this Convention highly approve of the True Wesleyan, especially of the course pursued towards their opponents by the editors, and we regard its existence as indispensable to the prosperity

of our cause:—and that it be the duty of the preachers and lay members of the Wesleyan M. Churches to use their best endeavors to enlarge its subscription list, and to collect moneys already due it.

Resolved, That the success of our cause requires the publication of a Wesleyan Hymn Book, and Discipline; and that a Committee be appointed to prepare and publish them, under the patronage of the Convention; and that when published the members of this Convention use their endeavors to introduce them to the use of our churches and congregations.

Resolved, That the wants of our Sabbath Schools require the publication of a Sabbath School periodical, to be issued semi-monthly; and likewise the selection and publication of such Sabbath School books as are suited to the wants of said Schools, and that said periodical and books be furnished at the lowest price practicable.

Resolved, That the proprietor of the True Wesleyan be requested to assume and sustain the pecuniary responsibility of the publication of the above named works, and furnish them at as low a price as they can reasonably be afforded; provided that he hold himself obligated to transmit said works to the next General Conference, if it should desire the same, and provided also, that he be allowed his interest in them, and a just compensation for his services.

CONTENTS.

Elementary principles, - - - - - - 7
Articles of religion, - - - - - - - 9
General rules, - - - - - - - - - 18
General and annual conferences, - - 23
Reception of preachers from other denominations, - - - - - - - 30
Method of receiving travelling preachers, and their duty, - - - - - 32
Election and ordination of elders, and their duty, - - - - - - - - 35
Duties of those who have the charge of circuits and stations, - - - - 36
Trial of those who think they are moved by the Holy Ghost to preach, 38
Matter and manner of preaching, and other public exercises, - - - - 39
Duty of preachers to God, themselves, and one another, - - - - - - - 40
Rules by which we should continue or desist from preaching at any place, 43
Visiting from house to house, - - 43
Necessity of union among ourselves, 48
Judiciary rules, - - - - - - - - 49

Receiving churches—their powers and accountabilities, - - - - - - - 53
Public worship, - - - - - - - - 55
Spirit and truth of singing, - - - 56
Class meetings, - - - - - - - - 56
Privileges granted to serious persons who are not of our Church, - - 58
Marriage, - - - - - - - - - - 59
Dress and furniture, - - - - - - 59
Division into annual conferences, districts, circuits and stations, - - 61
Order for the administration of the Lord's supper, - - - - - - - 63
Baptism of infants, - - - - - - 70
Baptism of adults, - - - - - - 71
Order for the burial of the dead, - - 75
Form and manner of ordaining elders, 78
Quarterly conferences, - - - - - 88
Secret societies, - - - - - - - 91
Stationing committee, - - - - - 92
Peace, - - - - - - - - - - 93
Boundaries of annual conferences, - 93

DISCIPLINE

OF THE

WESLEYAN METHODIST CONNECTION.

Section I.

Elementary Principles.

1. A Christian church is a society of believers in Jesus Christ, assembled in any one place for religious worship, and is of Divine institution.

2. Christ is the only Head of the Church; and the word of God the only rule of faith and conduct.

3. No person who loves the Lord Jesus Christ, and obeys the gospel of God our Saviour, ought to be deprived of church membership.

4. Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God, or the rights of his fellow men.

5. Church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchris-

tian doctrines; or for the neglect of duties enjoined by the word of God.

6. The pastoral or ministerial office and duties are of divine appointment; and all elders in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great system of practical Christianity.

8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

9. It is the duty of all ministers and members of the Church to maintain godliness, and to oppose all moral evil.

10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members, to esteem ministers highly for their works' sake, and to render them a righteous compensation for their labors.

Section II.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, of infinite power, wisdom, and goodness: the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons of one substance, power, and eternity;—the Father, the Son, [the Word] and the Holy Ghost.

II. *Of the Son of God.*

The only begotten Son of God was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, to be a sacrifice, not only for original guilt, but also for the actual sins of men, and to reconcile us to God.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, taking his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand these canonical books of the Old and New Testament, of whose authority there is no doubt in the Church.

The canonical books of the Old Testament are—

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
I. Samuel,
II. Samuel,

I. Kings,
II. Kings,
I. Chronicles,
II. Chronicles,
Ezra,
Nehemiah,
Esther,
Job,
Psalms,
Proverbs,
Ecclesiastes,
The Song of Solomon,
Isaiah,
Jeremiah,
Lamentations,
Ezekiel,
Daniel,
Hosea,
Joel,
Amos,
Obadiah,
Jonah,
Micah,
Nahum,
Habakkuk,
Zephaniah,
Haggai,
Zechariah, and
Malachi.

The canonical books of the New Tesment are—

Matthew,

Mark,
Luke,
John,
The Acts,
The Epistles to the Romans,
I Corinthians,
II. Corinthians,
Galatians,
Ephesians,
Philippians,
Colossians,
I Thessalonians,
II. Thessalonians,
I. Timothy,
II. Timothy,
Titus,
Philemon,
Hebrews,
James,
I. Peter,
II. Peter,
I. John,
II. John,
III. John,
Jude, and
Revelation.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to mankind through Christ, who is the only

Mediator between God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Relative Duties.*

Those two great commandments which require us to love the Lord our God with all our hearts, and our neighbor as ourselves, contain the sum of the divine law as it is revealed in the Scriptures, and are the measure and perfect rule of human duty, as well for the ordering and directing of families and nations, and all other social bodies, as for individual acts; by which we are required to acknowledge God as our only supreme ruler, and all men as created by him, equal in all natural rights. Wherefore all men are bound so to order all their individual and social acts, as to render to God entire and absolute obedience, and to secure to all men the enjoyment of every natural right, as well as to promote the greatest happiness of each in the possession and exercise of such rights.

VIII. *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is wholly gone from original righteousness, and of his own nature inclined to evil, and that continually.

IX. *Of Free Will.*

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ working in us, that we may have a good will, and working with us, when we have that good will.

X. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings:—Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

XI. *Of Good Works.*

Although good works, which are the

fruit of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XII. *Of Sin after Justification.*

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, repentance is not denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again to amend our lives. And therefore they are to be condemned, who say they can no more sin as long as they live here: or deny the place of forgiveness to such as truly repent.

XIII. *Of the Sacraments.*

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession; but they are certain signs of grace, and God's good will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of

Christ our Lord, in the gospel; that is to say, Baptism and the supper of the Lord.

XIV. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the Church.

XV. *Of the Lord's Supper.*

The supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that, to such as rightly, worthily, and with faith receive the same, it is made a medium through which God doth communicate grace to the heart.

XVI. *Of the one Oblation of Christ, finished upon the Cross.*

The offering of Christ, once made, is that perfect redemption and propitiation for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore to expect salvation on the ground of our own works, or by suffering

the pains our sins deserve, either in the present or future state, is derogatory to Christ's offering for us, and a dangerous deceit.

XVII. *Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike: for they have always been different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XVIII. *Of the Resurrection of the Dead.*

There will be a general resurrection of the dead, both of the just and the unjust, at which time the souls and bodies of men will be reunited to receive together a just retribution for the deeds done in the body in this life.

XIX. *Of the General Judgment.*

There will be a general judgment at the end of the world, when God will judge all men by Jesus Christ, and receive the righteous into his heavenly kingdom,

where they shall be forever secure and happy; and adjudge the wicked to everlasting punishment suited to the demerit of their sins.

Section III.

The Nature, Design and General Rules of our United Churches.

(1) In the latter end of the year 1739 eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join with them, (for their number increased daily,) he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

(2) This was the rise of the WESLEYAN CHURCHES, first in Europe, then in America. Such a church is no other than "a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

(3) That it may the more easily be discerned whether they are indeed working out their own salvation, each church is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled the leader. It is his duty,

I. To see each person in his class, if practicable, once a week at least; in order,

1. To inquire how their souls prosper.

2. To advise, reprove, comfort, or exhort, as occasion may require.

3. To receive what they are willing to give toward the support of the preachers.

II. To meet the ministers and stewards of the church; in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

2. To pay the stewards what they have received at their weekly class collections.

(4) There is only one condition previ-

ously required of those who desire admission on probation into these churches, "a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected, of all who continue therein, that they should continue to evidence their desire of salvation,

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practised: such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness, or the manufacturing, buying, selling or using intoxicating liquors, unless for mechanical, chemical, or medicinal purposes; or, in any way, intentionally and knowingly, aiding others so to do.

The buying or selling of men, women or children, with an intention to enslave them; or holding them as slaves; or claiming that it is right so to do.

The giving or taking things on usury, i. e. unlawful interest.

Fighting, quarrelling, brawling, brother going to law with brother; returning evil for evil; or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

Uncharitable or unprofitable conversation.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God; as,

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

(5) It is expected of all who continue in these churches, that they should continue to evidence their desire of salvation,

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison.

To their souls, by instructing, reproving, or exhorting all we have any intercourse

with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless our hearts be free to it."

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them only.

By all possible diligence and frugality, that the Gospel be not blamed. By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them falsely for the Lord's sake.

(6) It is expected of all who desire to continue in these churches, that they should continue to evidence their desire of salvation,

Thirdly, By attending upon all the ordinances of God: such are,

The public worship of God:

The ministry of the word, either read or expounded:

The supper of the Lord:

Family and private prayer:

Searching the Scriptures, and

Fasting or abstinence.

(7) These are the general rules of our churches: all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

Section IV.

Of the General and Annual Conferences.

It is desired that all things be considered on these occasions, as in the immediate presence of God: that every person speak freely whatever is in his heart.

Ques. 1. How may we best improve our time at the conferences?

Ans. 1. While we are conversing let us have an especial care to set God always before us.

2. In the intermediate hours, let us re-

deem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

Of the General Conference.

Ques. 2. Who shall compose the General Conference, and what are the regulations and powers belonging to it?

Ans. 1. The General Conference shall be composed of one ministerial and one lay member for every five hundred members of the Wesleyan Methodist Connection, to be elected at the time of the meeting of the Annual Conferences next preceding the General Conference, on joint ballot, by an electoral college, which shall be composed of all the members of the annual conference, and one minister not under the stationary power from each circuit and station where any such minister may reside: which minister shall be elected at the quarterly meeting of the circuit or station next preceding the annual conference, by the unstationed ministers of said circuit or station.

The ministerial representatives shall be in full connection at the time of their election; and, also, so that each lay representative shall be in full connection at the time of his election.

2. The General Conference shall meet on the first Wednesday of October, in the year of our Lord 1844, in Cleaveland, Ohio, and thenceforward on the first Wednesday in October, once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time: but three-fourths of the annual conferences shall have power to call a General Conference, if they judge it necessary at any time.

When the President of the Annual Conference, which first recommended said call, shall be officially informed that the requisite number of Annual Conferences have concurred in the call for a Special General Conference, he shall appoint the time of holding said Conference. The place shall be the same appointed by the previous General Conference, for the regular meeting of that body.

3. The General Conference shall elect, by ballot, its own president and secretary.

4. The General Conference shall fix the ratio of representation for the next succeeding General Conference.

5. The General Conference shall have full powers to make rules and regulations for our churches; but, they shall not contravene any principle essential to Wesleyan Methodism, as expressed in our Articles of Faith, General Rules, the maintenance

of an Itinerant Ministry, and the rights of our members and ministers, as set forth in our Elementary Principles; nor shall they make any distinctions, in the rights and privileges of our ministers and members, on account of ancestry or color; nor shall they constitute any courts for the trial of members, or ministers, except the particular churches or conferences to which they may belong.

6. Provided, nevertheless, that upon the concurrent recommendation of two-thirds of all the members of the several annual conferences who shall be present and vote on such recommendation, then the General Conference next succeeding may alter any of the above restrictions; and also, whenever such alteration or alterations shall have been first recommended by the General Conference, so soon as two-thirds of the members of all the annual conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.

Provided, that all fractions of two thirds shall be entitled to one ministerial and one lay delegate; and further, provided, that no conference shall, in any case, be deprived of one ministerial and one lay delegate.

[The ministers and laymen shall deliberate in one body; but if, upon the final passage of any question, it be required by

one-fourth of the members present, then ministers and laymen shall vote separately, and the concurrence of a majority of both classes of representatives shall be necessary to constitute a vote of the Conference. A similar regulation shall be observed by the Annual Conferences.]

Of the Annual Conferences.

Ques. 3. Who shall attend the yearly conferences?

Ans. All the ministers who are in full connection, and those who are to be received into full connection, and as many lay delegates from each circuit and station as there may be ministers in full connection or to be received into full connection on said station or circuit.

Where any unstationed minister, in good standing, shall have entered into an arrangement with one or more churches, for the performance of regular pastoral labor, which shall include at least half of the Sabbaths, he shall be eligible to membership in the Annual Conference, upon the recommendation of said church or churches, or the quarterly conference to which he belongs, and, upon reception into the annual conference, shall be transferred to the stationed list. And all Elders, stationed and unstationed, shall be eligible to membership in the General Conference.

Ques. 4. Who shall appoint the times of holding the yearly conferences?

Ans. The conference.

Ques. 5. Who shall appoint the places of holding the annual conferences?

Ans. Each annual conference shall appoint the place of its own sitting.

Ques. 6. What is the method wherein we usually proceed in the yearly conferences?

Ans. We inquire,

1. What preachers are admitted on trial?
2. Who remain on trial?
3. Who are admitted in full connection?
4. Who are on the unstationed list this year?
5. Who are the superanuated preachers?
6. Who have been expelled from the connection this year?
7. Who have withdrawn from the connection this year?
8. Are all the preachers blameless in life and conversation?
9. Who have died this year?
10. What numbers are in the Connection?
11. What has been contributed for the support of benevolent purposes, such as Bibles, Missions, Tracts, Sunday Schools, Anti-Slavery, Education, &c.?
12. Where are the preachers stationed this year?
13. Where and when shall our next conference be held?

Ques. 7. Is there any other business to be done in the yearly conferences?

Ans. The electing and ordaining of elders.

Ques. 8. Are there any other directions to be given concerning the yearly conferences?

Ans. A record of the proceedings of each annual conference shall be kept by a secretary, chosen for that purpose, and shall be signed by the president and secretary; and let a copy of the said record be sent to the General Conference.

Each annual conference shall elect, by ballot, its own president, (who shall be an elder,) and also a secretary.

Ques. 9. What are the duties of a president of an annual conference?

Ans. To preside in the conference as moderator. To decide all questions of law and order, subject to an appeal to the conference. To preside in the council for stationing the preachers. In the intervals of conference to employ and change preachers, with the consent of the churches and preachers.

He shall have his regular appointment as a preacher on a circuit or station, and shall have authority to supply his place, with another preacher, whenever it shall be necessary for him to travel through the conference.

Provided, that each annual conference shall have power to employ its president to travel through the conference.

[The annual conferences shall have authority to adopt such rules and regulations as they may deem expedient for their interests, which do not conflict with the elementary principles, articles of religion, or general rules of the Connection.]

Section V.

Of the reception of Preachers from other Denominations.

Ques. 1. How shall we receive those ministers who may offer to unite with us from other Christian Churches?

Ans. Those ministers of other evangelical churches, who may desire to unite with us may be received according to our usages, on condition of their taking upon them our ordination vows, without the re-imposition of hands, giving satisfaction to an annual conference of their being in orders, and of their agreement with us in doctrine, discipline, government, and usages; provided the conference is also satisfied with their gifts, grace, and usefulness. Whenever any such minister is received, he shall be

furnished with a certificate, signed by the president, in the following words, namely:

This is to certify, that has been admitted into conference as a travelling preacher, he having been ordained according to the usages of the Church, of which he has been a member and minister; and he is hereby authorized to exercise the functions pertaining to his office in the Wesleyan Methodist Church, so long as his life and conversation are such as become the Gospel of Christ.

Given under my hand and seal, at this day of , in the year of our Lord

Ques. 2. How shall we receive preachers of other denominations who are not in orders?

Ans. They may be received as licentiates, provided they give satisfaction to a quarterly or an annual conference, that they are suitable persons to exercise the office, and of their agreement with the doctrines, discipline, government and usages of our church.

Section VI.

Of the Method of receiving Travelling Preachers, and of their duty.

Ques. 1. How is a preacher to be received?

Ans. 1. By the annual conference. But no one shall be received on trial, unless he first procure a recommendation from the quarterly meeting of his station or church.

2. It shall be the duty of each annual conference to point out a course of reading and study proper to be pursued by candidates for the ministry. And before any such candidate is received into full connection, he shall give satisfactory evidence respecting his knowledge of those particular subjects which have been recommended to his consideration.

Ques. 2. What is the duty of a preacher?

Ans. 1. To preach.

2. To meet the classes as often as is consistent.

3. To visit the sick.

Ques. 3. What are the directions given to a preacher?

Ans. 1. Be diligent. Never be unemployed: never be triflingly employed.—Never trifle away time; neither spend any

more time at any place than is strictly necessary.

2. Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.

3. Believe evil of no one without good evidence: unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

4. Speak evil of no one; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

5. Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

6. Avoid all affectation. A preacher of the gospel is the servant of all.

7. Be ashamed of nothing but sin.

8. Be punctual. Do every thing exactly at the time. And do not mend our rules, but keep them; not for wrath but conscience' sake.

9. You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those

that want you, but to those that want you most.

Observe! it is not your business only to preach so many times, and to take care of this or that church, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember! — a Wesleyan preacher is to mind every point, great and small, in the Discipline! Therefore you will need to exercise all the sense and grace you have.

Ques. 4. What method do we use in receiving a preacher into full connection at the conference?

Ans. Every person proposed shall be asked before the conference, the following questions, (with any others which may be thought necessary,) viz: — Have you faith in Christ? Do you expect to be made perfect in love in this life? Are you resolved to devote yourself wholly to God and his work? Do you know our rules? Do you keep them? Do you constantly attend the sacrament? Have you read the Discipline? Are you willing to conform to it? Have you considered the rules of a preacher, especially the first and eighth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you endeavor not to

speak too long or too loud? Will you visit from house to house? Are you in debt, so as to embarrass you in your ministerial work?

We may then, if he give us satisfaction, receive him.

If any preacher absent himself from his circuit or station, the president shall, as far as possible, fill his place with another preacher, who shall be paid for his labors out of the allowance of the absent preacher, in proportion to the usual allowance.

[*Note.* — The term preacher includes ministers and preachers.]

Section VII.

Of the Election and Ordination of Elders, and of their duty.

Ques. 1. How is an elder constituted?

Ans. By the election of a majority of the yearly conference, and by the laying on of the hands of the president or officiating elder and some of the elders that are present.

Ques. 2. What is the duty of an elder?

Ans. 1. To administer baptism and the Lord's Supper, and to perform all parts of divine worship and solemnize the rite of matrimony.

2. To do all the duties of a travelling preacher.

Section VIII.

Of the duties of those who have the charge of Circuits and Stations.

Ques. 1. What are the duties of the preacher, who has the special charge of a station or circuit?

Ans. 1. To meet the stewards and leaders as often as necessary.

2. To hold love-feasts.

3. To hold quarterly meetings.

4. To take an exact account of the members in the church in his station or circuit, keeping the names of all elders and preachers, properly distinguished, and deliver in such account to the annual conference, that their number may be printed in the minutes.

5. To see that public collections be made quarterly, if need be.

6. To encourage the support of missions and Sunday schools, by forming societies and making collections for these objects in such way and manner as the annual conference to which he belongs shall from time to time direct.

7. To report the amount raised for the support of missions, Sunday schools, and other moral and benevolent enterprises to his annual conference.

8. To take a regular catalogue of the members in towns and cities, as they live in the streets.

9. To leave his successor a particular account of the station, including an account of the subscribers for our periodicals.

10. To enforce, vigorously but calmly all the rules of the Connection.

11. To inform all from time to time, that none are to remove from one church to another, without a note of recommendation from the church, signed by the preacher, in these words:—"A. B., the bearer, is an acceptable member of the Wesleyan Methodist Church in C.;" and to inform them that, without such a certificate, they will not be received into the Church in other places.

12. To read the rules of the Connection, with the aid of the other preachers, once a year in every congregation.

13. He shall recommend that a fast be held in every church in his station or circuit, on the Friday preceding every quarterly meeting: and that a memorandum of it be written on all the class papers.

Section IX.

Of the Trial of those who think they are moved by the Holy Ghost to preach.

Ques. How shall we try those who profess to be moved by the Holy Ghost to preach?

Ans. 1. Let the following questions be asked, viz., Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?

2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? And has God given them a good degree of utterance? Do they speak justly, readily clearly?

3. Have they fruit? Are any truly convinced of sin, and converted to God, by their labors?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

Section X.

On the Matter and Manner of Preaching, and of other public Exercises.

Ques. 1. What is the best general method of preaching?

Ans. 1. To convince: 2. To offer Christ: 3. To invite: 4. To build up: And to do this in some measure in every sermon.

Ques. 2. What is the most effectual way of preaching Christ?

Ans. The most effectual way of preaching Christ is, to preach him in all his offices; and to declare his law, as well as his gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

Ques. 3. Are there any smaller advices which might be of use to us?

Ans. Perhaps these: 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of any thing awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usu-

ally pray above five or six minutes without intermission. Frequently read and enlarge upon a portion of Scripture; and let young preachers often exhort without taking a text.

Section XI.

Of the Duty of Preachers to God, themselves, and one another.

Ques. 1. How shall a preacher be qualified for his charge?

Ans. By walking closely with God, and having his work greatly at heart; and by understanding and loving discipline, ours in particular.

Ques. 2. Do we sufficiently watch over each other?

Ans. We do not. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? Do you punctually observe the morning and evening hours of retirement? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? They are either instituted or prudential.

I. The instituted are,

1. Prayer: private, family, and public.

Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?

2. Searching the Scriptures, by

(1) Reading; constantly, some part of every day: regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practising what you learn there?

(2) Meditating: At set times? By rule?

(3) Hearing: Every opportunity? With prayer, before, at, after? Have you a Bible always about you?

3. The Lord's Supper: Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

4. Fasting: Do you use as much abstinence and fasting as your health, strength and labor will permit?

5. Christian conference: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determinate end in view? and to pray before and after it?

II. Prudential means:—

1. Do you steadily watch against the world? Yourself? Your besetting sin?

2. Do you deny yourself every useless pleasure of sense? Imagination? Honor? Are you temperate in all things? Instance in food: (1) Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? (2) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? Do you use tobacco in any form? Do you discourage the use of it in others? (3) Do you use only that kind and that degree of drink, which is the best both for your body and soul? (4) Do you choose and use water for your common drink? Do you use tea or coffee?

3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby?

4. Do you endeavor to set God always before you? To see his eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

Section XII.

Rules by which we should continue or desist from Preaching at any place.

Ques. 1. Is it advisable for us to preach in as many places as we can, without forming any churches?

Ans. By no means.

Ques. 2. Where should we endeavor to preach most?

Ans. 1. Where there is the greatest number of quiet and willing hearers?

2. Where there is most fruit.

Ques. 3. Ought we not diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly?

Ans. We ought; and at that time to bestow more labor than usual on that part of the harvest.

Section XIII.

Of visiting from House to House, guarding against those things that are so common to Professors, and enforcing Practical Religion.

Ques. 1. How can we farther assist those under our care?

Ans. By instructing them at their own houses. What unspeakable need is there of this? 1. Personal religion, either toward God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world! desire of pleasure, of ease, of getting money! How little brotherly love!

2. Family religion is wanted in many branches. And what avails public preaching alone, though we could preach like angels! We must, yea, every preacher *must* instruct the people from house to house.

Our religion is not sufficiently deep, universal, uniform: but superficial, partial, uneven. It will be so till we spend half as much time in this visiting, as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. Speaking of this visiting from house to house, he says, "We shall find many hindrances, both in ourselves and the people."

1. In ourselves there is much dulness and laziness, so there will be much ado to get us to be faithful in the work.

2. We have a base, man-pleasing tem-

per, so that we let them perish rather than lose their love: we let them go quietly to hell, lest we should offend them.

3. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

4. But the greater hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak.

5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers: to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love, and meekness?

But undoubtedly this private application is implied in those solemn words of the apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering."

O, brethren, if we could but set this work on foot in all our churches, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop, and every house, busied in speaking of the word and works of God, surely God would dwell in our habitation, and make us his delight.

And this is absolutely necessary to the welfare of souls. Look round, and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael. O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation!

What cause have we to bleed before the Lord that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might they have been before now! And why might we not have done it sooner? There were many hindrances: and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

But it is objected, I. "This will take up so much time, we shall not have leisure to follow our studies." We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too. Only sleep no more than

you need; "and never be idle or triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected, II. "The people will not submit to it." If some will not, others will. And the success with them will repay all your labor. O, let us herein follow the example of St. Paul! 1. For our general business, Serving the Lord with all humility of mind: 2. Our special work, Take heed to yourselves, and to all the flock: 3. Our doctrine, Repentance toward God, and faith toward our Lord Jesus Christ: 4. The place, I have taught you publicly, and from house to house: 5. The object and manner of teaching, I ceased not to warn every one, night and day, with tears: 6. His innocence and self-denial herein, I have coveted no man's silver or gold: 7. His patience, Neither count I my life dear unto myself. And among all other motives, let these be ever before our eyes: 1. The Church of God, which he hath purchased with his own blood: 2. Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things.

Write this upon your hearts, and it will to you more good than twenty years' study. Then you will have no time to

spare: you will have work enough. Then likewise no preacher will stay with us who is as salt that has lost its savor. For to such, this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you can attain.

The sum is, Go into every house in course, urging upon every impenitent sinner the duty of immediate repentance, and teaching every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself: no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification.

Section XIV.

Of the necessity of Union among ourselves.

Let us be deeply sensible (from what we have known) of the evil of a division in

principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

Ques. What can be done in order to a closer union with each other?

Ans. 1. Let us be deeply convinced of the absolute necessity of it.

2. Pray earnestly for, and speak freely to each other.

3. When we meet, let us never part without prayer.

4. Take great care not to despise each others' gifts.

5. Never speak lightly of each other.

6. Let us defend each other's character in every thing, so far as is consistent with truth.

7. Labor, in honor, each to prefer the other before himself.

Section XV.

Judiciary Rules.

1. For personal offences, sinful tempers or words, or neglect of duties, our Lord's directions, in Matt. 18: 15—17, shall be followed, and, in case the person aggrieved

shall *report* the alleged offence before these previous steps shall have been taken, he shall be deemed guilty of evil speaking, and, without amendment, he shall be brought to trial on a charge for this offence.

2. In all cases of trial, a bill shall be made out, setting forth the charge, or charges, with the specifications, in writing, and a copy of the same shall be served upon the accused by the pastor or complainant, allowing the accused a reasonable time to prepare for trial.

3. The accused shall have the privilege of choosing (if not a preacher) whether to be tried before the entire church to which he belongs, or a committee selected by the church for this purpose.

4. In making his defence, the accused shall be allowed the usual privileges of a defendant in civil courts of justice.

5. In all trials a secretary shall be appointed by the court, who shall take down an exact account of the proceedings, and furnish a copy of the verdict, when requested by either party.

6. The alleged offender may be arrested and brought to trial by an elder, preacher, or member of the church.

7. Female committees shall be allowed to sit on the trial of female members, if requested by the accused.

8. In the trial of members the pastor

shall preside, whose duty it shall be to execute the verdict rendered by the court.

9. Members may appeal from the decision of a committee, to the church, whose decision shall be final.

10. An elder shall be arrested and brought to trial, by the elder in charge, who shall appoint three or more elders, together with the same number of laymen, as a court of inquiry before whom the accused shall be summoned to appear and answer. This committee may acquit, censure, or suspend, till the ensuing annual conference, whose decision shall be final. Elders shall have the right to challenge any member of the court, and the remaining members shall determine whether the challenge shall obtain.

If the accused be an elder or preacher in charge, he shall be arrested by the nearest elder or preacher in charge. And this rule shall apply to preachers, in all respects, except, that the committee may be preachers and laymen, and the appeal may be made to the ensuing quarterly meeting conference, whose decision shall be final.

11. Where any church shall judge it proper, it shall appoint a judicial committee of at least six persons, who shall remain in office one year. This committee shall be a standing court, to try all charges or accusations that may be brought before

it. The preacher in charge shall be the chairman of this court, and shall decide all points of law and order, subject to an appeal to the committee.

When an appeal is taken to the church, the evidence taken by the committee shall be read, and any other evidence heard; this done, the accused shall be allowed to make his defence, and some one on the part of the church may reply. The question shall then be taken without debate, in this form: Is the accused guilty or not guilty?

12. When complaint is made against any member for the non-payment of debt, or in case of dispute in the settlement of accounts which cannot be adjusted by the parties, the preacher in charge shall call the delinquent debtor before the committee, and they shall determine the case, subject to an appeal to the church. In cases of dispute in the settlement of accounts, the committee shall be a court, for the adjustment of the same, (where there is no standing judicial committee the church shall appoint a special committee, or act in the case in committee of the whole;) and any member refusing to abide by their decision, or who shall sue at law for settlement, shall be expelled by the church on proof thereof. And any member sueing another, unless in cases which require a

process at law, shall be expelled by the church on proof of the same. In all cases of trial, the preacher in charge shall bring the accused and the accuser, and any other evidence there may be, before the judicial committee, or the church, and shall act the part of a judge advocate, for the accused, and the church. But if the accused do not attend trial after being duly notified of the same, the trial shall proceed and the case be determined. No person shall be forced into trial without at least ten days' notice.

13. No church shall be continued in connection with the Wesleyan Methodist churches, which will not conform to our disciplinary regulations, or which shall receive or retain members contrary to the provisions thereof, or which may hereafter reject any part of these regulations. We will hold fellowship with no church which will not maintain godliness and oppose all moral evil.

Section XVI.

On receiving Churches, and their Powers and Accountabilities.

1. Any number of believers united as a religious society or church, embracing the principles of religion held by the Wesley-

an Methodist churches, adopting the elementary principles and general rules, and conforming to our book of discipline and means of grace, shall, on their request, made to the president of an annual conference, or the preacher in charge of a circuit or station, be recognized as a Wesleyan Methodist Church. The reception of said church shall be submitted to the nearest quarterly meeting conference for approval.

2. A church or society shall be composed of any number of members, residing sufficiently near to each other to assemble steadily for public worship, and to transact its business. Every church shall be divided, when it becomes necessary, into classes.

3. Every church shall have power by a concurrence of a majority of two-thirds of its members present, at any church meeting, called for the purpose, to purchase, build, lease, sell, rent or otherwise obtain or dispose of property for the mutual benefit of the church. Provided that public notice shall have been given of said meeting, in the public congregation, at least two weeks previously. Each church shall also have power to admit persons into full membership, who have been acceptable probationers, and who shall have come forward for admission according to our form

of discipline, or on certificate from other Christian churches, or on satisfactory evidence of their good standing in any Christian church, and who also give satisfactory evidence of change of heart. But no church shall be compelled to receive a member on certificate from any other church, circuit, or station. The church shall try, censure, or expel unworthy members according to the provisions of the Discipline.

When objections are made to the reception of a member, it shall require a majority of three-fourths of those present to admit; but, a majority shall be sufficient to expel.

Section XVII.

Of Public Worship.

Ques. What directions shall be given for the establishment of uniformity in public worship among us, on the Lord's day?

Ans. 1. Let the morning service consist of singing, prayer, the reading of a portion of scripture, and preaching.

2. Let the afternoon service consist of singing, prayer, the reading of a portion of scripture, and preaching.

3. Let the evening service consist of singing, prayer, and preaching; or a prayer meeting.

Section XVIII.

Of the Spirit and Truth of Singing.

Ques. How shall we guard against formality in singing?

Ans. 1. By selecting such hymns as are proper for the congregation.

2. By not singing too much at once; seldom more than four verses.

3. By suiting the tune to the words.

4. Do not suffer the people to sing too slow. This naturally tends to formality.

5. Exhort every person in the congregation to sing; not one in ten only.

Section XIX.

Of Class Meetings.

Ques. 1. How may the leaders of classes be rendered more useful?

Ans. 1. Let each of them be diligently examined concerning his method of meeting a class. Let this be done with all possible exactness, at least once a quarter. In order to this, take sufficient time.

2. Let each leader carefully inquire how every soul in his class prospers: not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

3. Let the leaders converse with those who have the charge of their circuits, frequently and freely.

Ques. 2. Can any thing more be done in order to make the class meetings lively and profitable?

Ans. 1. Let the leaders frequently meet each others' classes.

2. All the leaders should be not only men of sound judgment, but men truly devoted to God.

Ques. 3. How shall we prevent improper persons from insinuating themselves into the Church?

Ans. 1. Let none be received into the Church, until they are recommended by a leader with whom they have met at least three months on trial, have given satisfactory evidence of a change of heart, and have been baptized.

Quest. 4. How shall we be more exact in receiving and excluding members?

Ans. The official minister or preacher shall, at every church meeting, read the names of those that are received into the church, and also those that are excluded therefrom.

Ques. 5. How shall class-leaders be elected?

Ans. By their respective classes, and these elections shall take place annually, and oftener if necessary.

Ques. 6. What shall be done with those members of our Connection who wilfully and repeatedly neglect their class, or neglect other duties?

Ans. 1. Let the Elder or one of the preachers visit them whenever it is practicable, and explain to them the consequence if they continue to neglect, *viz.* exclusion.

2. If they do not amend, let him who has the charge of the circuit or station bring their case before the society or a committee, before whom the delinquent shall have been cited to appear; and if they be found guilty of wilful neglect, by the decision of a majority of the church or committee, before whom the case shall be brought, let them be laid aside.

Section XX.

Of the Privileges granted to serious Persons who are not of our Church.

Ques. 1. How often shall we permit those who are not of our Church to meet in class?

Ans. Serious persons may be admitted at the discretion of the leader.

Quest. 2. How often shall we permit strangers to be present at our love-feasts?

Ans. Serious persons may be admitted at the discretion of the pastor. Provided, nevertheless, that the several quarterly conferences may adopt such regulations in these cases, as they may deem expedient.

Section XXI.

Of Marriage.

Ques. Do we observe any evil which has prevailed in our Church with respect to marriage?

Ans. Many Christians have married with *unawakened* persons. This has produced bad effects; they have been either hindered for life, or have turned back to perdition.

We do not prohibit our people from marrying persons who are not of our Church, provided such persons have the form, and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description.

Section XXII.

Dress and Furniture.

Ques. 1. Should we insist on the rules concerning dress?

Ans. By all means. This is no time to give encouragement to superfluity of apparel. Therefore let none be received into the Church, until they have left off the wearing of gold and all superfluous ornaments. In order to this,

1. Let every one who has charge of a circuit or station read Mr. Wesley's sermon on *dress*, at least once a year, in every church.

2. In visiting the classes be very mild, but very strict.

3. Allow of no exempt case,—better one suffer than many.

Quest. 2. Should we insist on cheap, as well as plain dress?

Ans. Certainly; we should not on any account spend what the Lord has put into our hands as stewards to be used for his glory, in expensive apparel, when thousands are suffering for food and raiment, and millions perishing for the word of life. Let the dress of every member of the Wesleyan Methodist Connection be both plain and cheap. Let the strictest economy be used in these respects.

And we would not only enjoin on all who fear God plain dress, but we would recommend to our preachers and people, according to Mr. Wesley's views expressed in his sermon on the inefficiency of Christianity, published but a few years before his death, and hence containing his

matured judgment, distinguishing plainness, Plainness, which will publicly commit them to the maintenance of their Christian profession wherever they may go.

Ques. 3. Should our furniture, as well as dress, be plain and cheap?

Ans. By all means. Let the strictest economy be observed in both. Let no expensive furniture or high-priced carriages be used by Wesleyan Methodists, while there is a single individual for whom Christ died *hungry*, or naked, or without the word of life. And let the same principle of saving all we can, that we may have to give to those who need, govern us in renting or building houses to live in.

N. B. We disapprove of Christians changing their apparel in mourning for the dead.

Section XXIII.

Division into Annual Conferences, Districts, Circuits, and Stations.

The General Conference shall have power to fix the number and boundaries of annual conferences. The annual conferences shall have power to form the circuits and stations, within their bounds, into Districts; and appoint one of the elders, with

in the bounds of each district, chairman. There shall be a district meeting for each district, at such time and place as the chairman shall appoint, provided that said meeting shall be within the last quarter of the conference year. The district meeting shall be composed of the preacher in charge of each circuit and station, within the bounds thereof, and one lay member, elected by the quarterly conference of each circuit and station of the same, and shall have power to form new circuits or stations, and to make any alterations in those previously formed. And to ascertain how much may be depended on, from each circuit and station, for ministerial support, for the succeeding year, and report the same to the annual conference.

The district meeting shall appoint a secretary to take exact minutes of the business of the same, which minutes shall be approved by the meeting, and a copy sent to the annual conference. Said meeting shall have power to fix the amount to be paid by each circuit or station, for the support of the assistant of the district, when the annual conference shall appoint assistants. The chairman shall have power to call special district meetings, and the lay delegates, elected to the yearly district meetings, shall hold their office one year, and attend the special meetings; but in case of

death, or removal, the quarterly conference of the circuit or station, where such vacancy may occur, shall elect another to fill said vacancy.

SACRAMENTAL SERVICES, ETC.

SECTION XXIV.

The Order for the Administration of the Lord's Supper.

[Any other appropriate form may be used.]

The elder shall say one or more of these sentences:—

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven: Matt. v. 16.

Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasure in heaven, where neither moth nor dust doth corrupt, and where thieves do not break through nor steal: Matt. vi. 19, 25.

Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets: Matt. vii. 12.

Not every one that saith unto me, Lord,

Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven: Matt. vi. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore him fourfold: Luke xix. 8.

He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in heart; not grudgingly or of necessity; for God loveth a cheerful giver: 2 Cor. ix. 6, 7.

While we have time, let us do good unto all men, and especially unto them that are of the household of faith: Gal. vi. 10.

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out: 1. Tim. vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life: 1 Tim. vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labor that proceedeth of love; which love you have showed for his name's sake, who have ministered unto

the saints, and yet do minister: Heb. vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased: Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again: Prov. xix. 17.

Blessed is the man that provideth for the sick and needy; the Lord shall deliver him in time of trouble: Psalm xli. 1.

[While these sentences are in reading, some fit person, appointed for that purpose, shall receive the alms for the poor.]

After which the elder shall say,

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to almighty God.

Then shall this general prayer be offered by the minister in the name of all those

who are minded to receive the holy communion, both he and all the people kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; remembrance of them is grievous unto us.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high.

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord,

whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us.

Then the elder shall say the prayer of consecration, as followeth:—

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption: who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sin of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death, until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution in remembrance of his death and passion, may be partakers of his most blessed body and blood; who in the same night that he was betrayed, took bread; and when he had given thanks, he broke it and gave it to

his disciples, saying, Take, eat; this is my body which is given for you; do this, in remembrance of me. Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. Amen.

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, (if any be present,) and after that to the people also, in order, into their hands. And when he delivereth the bread, he shall say,

The body of our Lord Jesus Christ which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the minister that delivereth the cup shall say,

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

[When all have communicated, the minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same.]

Then shall the elder say the Lord's prayer:

Our Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then the elder, if he see it expedient, may put up an extempore prayer: and afterward shall let the people depart with this blessing:—

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.

[Unfermented wine only should be used at the sacrament.]

Section XXV.

Baptism of Infants.

Let every adult person, and the parents of every child to be baptized, have the choice either of immersion, sprinkling or pouring.

The parents or parent of the child presented for Baptism shall be asked the following questions.

Ques. Hast thou renounced the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou dost not follow or art not led by them.

Ans. I have renounced them all; and by God's help will endeavor not to follow or be led by them.

Ques. Dost thou believe in God the Father, Almighty, Maker of Heaven and earth, and in Jesus Christ his only begotten Son our Lord; that he took man nature in the womb of the Virgin Mary, and was born of her; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again on the third day; that he ascended into heaven and sitteth at the right hand of God, the Father, Almighty, and that he shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the communion of saints, the remission of sins, the regeneration of our fallen nature, the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Ques. Wilt thou have this child baptized into this faith; and be made an infant member of Christ's holy church?

Ans. This is my desire.

Ques. Wilt thou then diligently teach it God's holy word, and cause it to walk in obedience to his holy will and commandments until it come to years to assume in its own person the faith, vows and obligations of baptism?

Ans. I will endeavor so to do, the Lord being my helper.

The Ministration of Baptism to such as are of riper years.

Prayer.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for these persons; that they coming to thy holy baptism, may receive remission of their sins, by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well beloved

Son, saying, Ask and ye shall receive, seek and ye shall find; knock and it shall be opened unto you: so give now unto us that ask: let us that seek, find: open the gate unto us that knock: that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom from which thou hast promised by Christ our Lord.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that they may be born again, and be made heirs of everlasting salvation through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever.

O merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them.

Grant that they may have power and strength to have victory, and triumph against the devil, the world, and the flesh.

Grant that they being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O

blessed Lord God, who dost live and govern all things, world without end.

Almighty, ever living God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of this congregation; and grant that the persons now to be baptized may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then shall the minister demand of each of the persons to be baptized, severally,

Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Vir-

gin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried: that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead?

And thou dost believe in the Holy Ghost, the remission of sins; the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptized in this faith?

Ans. This is my desire.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the minister sprinkle or pour water upon him, (or if he desire it, shall immerse him in water,) saying,

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall be said the Lord's prayer.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven: give

us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation; but deliver us from evil.—Amen.

[Then let the minister conclude with extempore prayer.]

Section XXVI.

The Order of the Burial of the Dead.

N. B. The following or some other solemn service may be used.

The minister, going before the corpse, shall say,

I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die: John xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself; and mine eyes shall behold and not another Job xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out.

The Lord gavê, and the Lord hath taken away; blessed be the name of the Lord: 1 Tim. vi. 7; Job i. 21.

At the grave, when the corpse is laid in the earth, the minister shall say.

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not unto the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then may be said,

I heard a voice from heaven, saying unto me, Write; from henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors.

Then shall the minister say,

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven: give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation; but deliver us from evil.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die: and whosoever liveth and believeth in him, shall not die eternally. We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Section XXVII.

The Form and Manner of ordaining Elders.

[When the day appointed is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders.]

Then their names being read aloud, the president shall say unto the people,

Brethren, these are they whom we purpose, God willing, this day to ordain elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

Then shall be said the Collect, Epistle, and Gospel, as followeth:—

The Collect.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed elders in thy Church; mercifully behold these thy servants now called to this office,

and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

The Epistle. Eph. iv. 7—13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascendeth up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

After this shall be read for the Gospel, part of the tenth chapter of St. John.

St. John x. 1—16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not but to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep,

and fleeth, and the wolf catcheth them, and scattereth them. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

And that done, the president shall say unto them as hereafter followeth:—

You have heard, brethren, as well in your private examination as in the exhortation which was now made to you, and in the holy lessons taken out of the gospel, and the writings of the apostles, of what dignity, and of how great importance this office is whereunto ye are called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity, and to how weighty an office ye are called: that is to say, to be messengers, watchmen and stewards, of the Lord, to teach and to premonish, to feed, and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ forever.

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his spouse and his body. And if it shall happen, the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care, and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend.

Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought, and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time: and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost;

that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to those things which we, in the name of God and his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the office and work of elders?

Ans. I think so.

The president. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Ans. I am so persuaded, and have so determined by God's grace.

The president. Will you then give your faithful diligence always so to minister the doctrine and sacraments, and discipline of Christ, as the Lord hath commanded?

Ans. I will do so by the help of the Lord.

The president. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Ans. I will, the Lord being my helper.

The president. Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Ans. I will endeavor so to do, the Lord being my helper.

The president. Will you be diligent to frame and fashion yourselves and your families according to the doctrine of Christ, and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I shall apply myself thereto, the Lord being my helper.

The president. Will you maintain, and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Ans. I will do so, the Lord being my helper.

Let us pray.

Almighty God and heavenly Father, who of thine infinite love and goodness toward us, hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, teachers, and pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee our most hearty thanks; we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show

ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged through the same, thy Son Jesus Christ our Lord: who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. Amen.

When this prayer is done, the president, or officiating elder, with the elders present, shall lay their hands severally upon the head of every one that receiveth the order of elders; the receivers humbly kneeling upon their knees, and the president saying,

The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost.

Then the president shall say,

Most merciful Father, we beseech thee to send upon these thy servants thy heav-

enly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord.

Prevent us, O Lord, in all our doings, with thy most gracious favor, and farther us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord.

The peace of God which passeth all unstanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be among you, and remain with you always. Amen.

Section XXVIII.

Quarterly Conferences.

1. There shall be four quarterly conferences in each circuit or station, in every

conference year, to be composed of all the ministers, preachers, [a minister is one who is ordained—a preacher acts under a license,] exhorters, stewards and leaders belonging to the circuit or station,—provided, that the preacher in charge shall have authority to call special quarterly conferences. The time and place of holding the conference shall be fixed by the conference, except when an assistant of a district is appointed; then, and in that case, the assistant shall appoint the time of holding the quarterly meetings for the circuits and stations in his districts; and the regular quarterly conferences shall be held at the time and place of the quarterly meetings. The conference shall choose its own president, who shall decide all points of law and order, subject to an appeal to the conference. The conference shall appoint a secretary to take exact minutes of the business transacted by them, which minutes, after being read and approved by the conference, shall be recorded in a book kept by one of the stewards for that purpose.

2. The quarterly conference shall have authority to inquire into the character of the preachers, exhorters, leaders and stewards of the circuit or station; and to admonish, reprove, or remove them from official standing. The conference may

grant license to preach and exhort, provided the applicant for license shall be recommended by the church of which he is a member, and may renew licenses annually; and may recommend suitable persons to the Annual Conference to be received on trial, or into full connection, or for elders' orders; and to perform such other duties as are authorized by the Discipline,—provided, that no person be licensed to preach until he shall have been examined by the conference, on Christian experience, doctrine, knowledge of the Holy Scriptures, and the course of study that may be pointed out by the Annual Conference.

3. The conference shall inquire into the state of each church in the circuit, and if on examination it shall be found that any church has violated any provision of our elementary principles, or has received members into full connection, contrary to discipline, or has retained persons as members, who do not live according to the general rules, the conference shall appoint a committee of at least three, from some other part of the circuit, to visit that church, and labor with it to remove the cause of complaint. If the cause of complaint be not removed, the ensuing quarterly conference shall hear the report of the committee, and also the representa-

tives which the church may send; and if it shall find that the church is still impenitent, it shall withdraw fellowship from said church.

4. The quarterly conference of each circuit and station next preceding the Annual Conference, shall elect from among the members in full connection within the bounds of their circuits and stations, the lay delegates to the Annual Conference, and give such instructions to the delegates as they may judge for the advantage of the work, and the benefit of their respective circuits and stations.

The stewards shall be elected by the church or quarterly meeting conference of each circuit or station,—provided, that no circuit or station shall have less than three, or more than nine.

Trustees, provided they are members of the Wesleyan Methodist Connection, shall be members of the quarterly meeting conference.

Section XXIX.

Secret Societies.

Ques. Have we any advice to give respecting secret oath-bound societies?

Ans. We leave that matter with the several Annual Conferences and individual churches.

Section XXX.

Of the Stationing Committee.

Ques. 1. Who shall compose the stationing committee?

Ans. The stationing committee shall be composed of three ministers and three laymen (to be chosen by the Annual Conference out of its own body) and the President of the Annual Conference, who shall be chairman of the committee.

Ques. 2. What are the duties of the stationing committee?

Ans. To station the preachers, confirming, as far as practicable, all arrangements made between preachers and people; — provided, that no preacher shall remain on the same station or circuit, in any case, more than three years successively; nor be returned to the same circuit or station, until after an intermission of three years;* and provided, also, that no preacher shall be appointed to any station or circuit, contrary to the expressed wishes of the circuit or station.

Ques. 3. When shall the stationing committee convene?

Ans. As soon as possible after the com-

---

* This applies only to those who have been three years successively on the same station or circuit.

mittee shall have been appointed by the Annual Conference.

Ques. 4. What order of business shall be observed on the stationing committee?

Ans. They shall receive the representations of the preachers and lay delegates; and after fixing on appointments, and reading them out in an early part of the conference, the preachers and lay members shall have the privilege of an appeal to the conference from the report of the stationing committee.

Section XXXI.

On Peace.

We believe the gospel of Christ to be every way opposed to the practice of war, in all its forms; and those customs which tend to foster and perpetuate the war spirit to be inconsistent with the benevolent designs of the Christian Religion..

Section XXXII.

Boundaries of Annual Conferences.

1. The New England Conference comprises the New England States, except

that portion of Vermont west of the Green Mountains.

2. Champlain Conference includes that part of Vermont west of the Green Mountains; that part of New York State which lays north and east of Black River, and a line running from Carthage to the south west corner of Vermont.

3. New York Conference comprises so much of New York as is not included in the Champlain Conference, Eastern Pennsylvania and New Jersey.

4. Alleghany Conference includes that part of Pennsylvania west of the Alleghany Mountains—that part of Ohio east of the Scioto River and Western Virginia.

5. Miami Conference includes the State of Ohio west of the Scioto River, the State of Indiana, Illinois, and the Territories of Wisconsin and Iowa.

6. Michigan Conference embraces the State of Michigan.

(Nov., 1891, 20,000)

BOSTON PUBLIC LIBRARY.

One volume allowed at a time, and obtained only by
:ard; to be kept 14 days (or seven days in the case of fiction
nd juvenile books published within one year) without fine;
ot to be renewed; to be reclaimed by messenger after 21
ays, who will collect 25 cents besides fine of 2 cents a day,
ıcluding Sundays and holidays; not to be lent out of the
orrower's household, and not to be transferred; to be re-
ırned at this Hall.

Borrowers finding this book mutilated or unwarrantably
éfaced, are expected to report it; and also any undue delay
ı the delivery of books.